567 Mai; under the reign of the Shehus only slaves say "komanyi"
576 to their masters and to the Shehu, and certain of the Shehu's
178 free-born kabuna address him in that way today.

576 A slave may be given from one master to another, and a slave may be freed at the will of his master. A man will call in witnesses to be present and note that he is giving such and
[673] such a slave his freedom. This may also be done in a will after a man's death, though he may not free all of his slaves in this fashion as this would be interpreted as seeking to disinherit one's descendants, which is forbidden by law. A man may also give a chir her freedom, and marry her as a regular wife if he so wishes.

576 The buying and selling of slaves has been prohibited in
178 this century, but the institution of slavery persists. Slaves,
[304] or rather susana, are still distinguished by their distinctive
[291] scars, and by their bare heads--a characteristic which is immediately noticeable since all free-born adult Kanuri males wear
[554] hats. The persistence of slavery, however, is clearly a function
[369] of the need to attach one's self to the household of an important man, particularly in urban situations. This has always been a characteristic of Kanuri society, and it continues to be so today. The slave is no longer forced to remain in the position of slave, but the potential relationship is frequently actuated by slave and by master, and as long as each meets the expectations of the other in satisfactory fashion, the relationship is perpetuated. Furthermore the status of the slave was never that